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The Mormons.

The Harpers have lately published a book on Utah and the Mormons, by Benjamin G. Ferris, late Secretary of Utah Territory. The character of the author and his opportunities for observation, render his account of that strange people in the highest degree trustworthy, and as Utah will, at no distant day, be applying for admission to the Union, this publication seems opportune, as furnishing information having an important bearing on a subject on which the people of this country will, through their representatives, soon be called to act. We have not yet seen Mr. Ferris's book, but an extended notice of it, which we find in the New York Times, embodies copious extracts, some of which we re-produce for the picture they give of the working of the peculiar institution of the "Saints." Loathsome and disgusting as it will seem to the sober moral sense of our readers, we are persuaded, as there is no reason to doubt its authenticity, that it is our duty to place it before them.

We have no hesitation in expressing our opinion, that a State which upholds polygamy ought never to be admitted into the Union. Any outcry which may be raised about the violation of religious freedom, would be an intolerable desecration of a sacred cause, and would deserve no sympathy. When religion is made the pretext for the indulgence of unbridled sensual passions, it is an insult to the human understanding, and to the public sense of decency, to say that it ought to be tolerated, lest, forsooth, we should violate the rights of conscience. No upright judge, in any well regulated State, would hesitate to pronounce the sentence of the law on a convicted bigamist, though he were ten times a Mormon, and were ever so fully persuaded that a plurality of wives was a dictate of religion. And is it less a crime because a whole community commits it? Polygamy does more than revolt the moral sense of all right thinking people; aside from the moral degradation it inflicts on woman, it reduces her to a condition of base domestic servitude. It is evident enough, that in a community where a man may take a score or more of wives, *ad libitum*, there can be no social equality between the two sexes; and though females may not be imprisoned in harems, they will become mere laborious drudges, the objects of conjugal tyranny, rather than of domestic tenderness. Even if it were true, as has been said, that a plurality of wives is too expensive a luxury to be indulged in by any except the richer Mormons, it could not even then, fail to corrupt the moral sense of the whole community, by the influence which the example of the upper class, especially when this class comprises their religious teachers, would exert on the moral judgments of the less favored multitude. On a Southern plantation, if a man owns many slaves, it is necessary that he be rich, because it costs money to buy them. But in a Mormon community where female slaves cost nothing but the trouble of seduction, with the advantage of religion as a procuress, we do not see that any "Saint," who can find employment for their hands, need set any limit to his domestic enjoyments. White slaves in Utah are cheaper than black ones in Virginia; and as regards their condition, the loss of chastity, which is an incidental evil in the case of the latter, is the principal circumstance in the treatment of the former.—We forbear to say more on so repulsive a subject, and make room for our quotations:—[Buff. Com.]

DOMESTIC ECONOMY.

"Polygamy," says Mr. Ferris, "is introducing a new style of building at Salt Lake City. A man with half-a-dozen wives builds, if he can, a long, low dwelling, having six entrances from the out-side; and when he takes in a new wife, if able to do so, he adds another apartment. The object is to keep the women and babies, as much as possible, apart, and prevent those

terrible cat-fights which sometimes occur, with all the accompaniments of Billingsgate, torn caps and broken broom-sticks.—As the 'divine institution' extends, these buildings increase, and in a few years the city will look like a collection of barracks for the accommodation of soldiers. Some have separate buildings in parts of the city remote from each other, and others have farm houses, and the wives are kept separate, the husband divides his time between them all."

EFFECT OF POLYGAMY UPON THE POPULATION.

"The effect upon the population is decidedly deleterious. The prophet Joseph had over forty wives at Nauvoo, and the rest of the priesthood had various numbers, corresponding to their standing and inclinations; and nearly all the children of these polygamous marriages died at that place; indeed, it is alleged by Mormons that not one was taken to Utah. Brigham Young has thirty children, of whom eight are by his first and second lawful wives; the remaining twenty-two are by his 'spirituals.' He has about fifty wives, some of whom are widows of Joseph Smith, and are probably past the time of having children; but, supposing him to have thirty who are capable of having issue—which is below the true number—the twenty-two children would be less than one child to a concubine. If each of these degraded females could have been the honored wife of one husband, the aggregate number of children, according to the usual average of four in a family, would be one hundred and twenty, showing a loss in population of ninety-eight."

"The children are subject to a frightful degree of sickness and mortality. This is the combined result of the gross sensuality of their parents, and want of care for their offspring. As a general rule, these saintly pretenders take as little care of their wives as of their children; and of both, less than a careful farmer in the States would of his cattle; and nowhere out of the Five Points in New York city can a more filthy, miserable, neglected-looking and disorderly rabble of children be found than in the streets of the Great Salt Lake City. The Governor, again, whose attention to his multifarious family we are bound to suppose greater than the average, affords a fair illustration. He was twice lawfully married, and has had eight legitimate children, who are all living. He has had a large number of children by his concubines—no one knows how many—it is only known that there are only twenty-two surviving. These females do not reside in the 'Governor's house' so called, but in different establishments, from one to a dozen in a place."

PROGRESS OF INDECENCY.

"Their system of plurality has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields. A man living in common with a dozen dirty Arabs, whether he calls them wives or concubines, cannot have a very nice sense of propriety. It is difficult to give a true account of the effects which have resulted from this cause, and at the same time, preserve decency of language. The Saints are progressive. Last year (1852) they seriously discussed the subject of introducing a new order into the Church, by which the wives of absent missionaries might be sealed to Saints left at home. There are a number of cases in which a man has taken a widow and her daughter for wives at the same time. One has a widow and her two daughters.—There are also instances of the *niece* being sealed to the *uncle*, and they excite no more attention than any ordinary case. How far the plague spot is to spread in this direction remains to be seen. Brigham Young stated in the pulpit, in 1852, that the time might come when, for the sake of keeping the lineage of the priesthood unbroken, marriages would be confined to the same families; as, for instance, son of one mother would marry

the daughter of another by the *same father*. There has been some talk of going even beyond this, and allowing the father to seal his own daughter to himself."

THE HAREMS OF THE PRIESTHOOD.

"The high priest dignitaries of the Church are exceedingly skillful in procuring young girls for wives. They inculcate the idea that elderly members, who have been tried and found faithful, are surer instruments of salvation than the young, who may apostatize; and as marriage to one who remains steadfast to the end is essential to escape from the fate of being mere angels, a great many young women are fooled into this bubbling and seething caldron of prostitution. Elder Wilford Woodruff, one of the twelve apostles, has a regular system of changing his harem. He takes in one or more young girls, and so manages, after he tires of them, that they are glad to ask for a divorce, after which he beats the bush for recruits. He took a fresh one, about fourteen years old, in March 1853, and will probably get rid of her in the course of the ensuing summer. The manœuvres are practiced more or less by the whole gang; the girls discarded by one become sealed to others, and so travel the entire rounds; and when they are ready to start anew, they have a profoundly 'realizing sense' of female modesty, to say nothing of some of its adjuncts."

THE MORMON WIFE.

"A wife, in Utah, cannot live out half her days. In families where polygamy has not been introduced, she suffers an agony of apprehension on the subject which can scarcely be conceived, much more described. There is a sad, complaining, suffering look, obvious to the most ordinary observer, which tells the story, if there were no other evidence on the subject. In most cases it is producing premature old age, and some have already sunk into an early grave under an intolerable weight of affliction. The man, from the moment he makes up his mind to bring one or more concubines into the family, becomes always neglectful, and in most cases abusive to his wife."

Slang.

We confess to an intense horror of slang and cant phrases. The use of this species of language appears to us, in some sort, a sinning against light. With the pure well of English undefiled at hand, and no water rate to pay, it is a mystery to us why educated people will insist upon paddling in the muddy pools of a perverted vocabulary. Time was when this vile substitute for a language, copious, expressive and fluent, was the especial property of the vulgar and uneducated—these who either knew no better, or did not care to—but that day passed, and we now hear phrases that were nurtured in the slums and stables, quite domiciled in the parlor. Even our ladies receive and entertain the filthy strangers, and we hear expressions fall from their delicate lips, that were born in the obscene purlieus of low night cellars, and form the standard vocabulary of such as frequent there. With our men, however, the practice of resorting to slang has grown into so great an evil, as to leave room for serious doubt whether the mother tongue is not in danger of actually becoming obsolete, forgotten, and those who fondly cling to it in conversation and composition, of being behind the age, and forced to call in an interpreter to aid them in their intercourse with others. Pierce Egan's "Dictionary of Flash Terms," a recondite work, heretofore rarely seen, except in the hands of prize-fighters and watch-stuffers, will soon replace Walker and Johnson, and be a part of a necessary library. Webster, either from an innate taste for the idiom, or foreseeing a speedy change in that direction, has provided us with a considerable number of slang and cant words, in his quarto contribution to the injury of our language.—Few persons who consent to use this language are aware how the habit grows upon

them, and many a one who would revolt at the idea of consorting with blackguards, does not hesitate at using their conversational jargon. No one now-a-days understands a subject; he is "posted up;" no statement is untrue; it is "over the left." We acquiesce in a proposition by remarking, "that's so," and add impressiveness to a relation of fact by the term, "it's nothing shorter." If I ask Jones whether Smith left for New York, he replies, "well he did," and if I escape the affix "hoss," I esteem myself fortunate. A person is not said to be rich—"he has a pocket full of rocks;" if something be too dear for purchase, "it sizes his pile," and an invitation to dance is prefixed by "go in lemons!" We might extend this list to almost any length, but it would only be to perpetuate the evil, and we forbear.—If men and women only comprehended the injury they are doing themselves, and more especially their children by this tampering with the vernacular, and neglecting its capabilities, they would set a guard upon their tongues, and cease to speak the language of vulgarians. Let any person take the trouble to notice, in the course of a day's business how many conversations he has with his ordinary acquaintances, that are not interlarded with these odious phrases, and we venture to say that he will be surprised.—There is no use denying it—our people are becoming dreadfully slangy, and there is real danger of their forgetting their mother tongue, and finding in another generation or two, such a hopeless compound of jargon in the voice of it as would drive Johnson and Sheridan crazy. Let the newspapers take the matter up, by setting the example of leaving out such exquisite diminutives as "gents" and "pants," and such terms of praise as "he is one of 'em," or Captain Bobstay is a "trump," a regular brick and no mistake," and we shall have some hope of a reformation. With our consent no such barbarism shall appear in our columns, and we call upon our contemporaries who hold the fathers of our language in reverence to aid us in rebuking this insult to their memory.—[Buffalo D-m.]

BREAD.—The Rhode Island Society for the Promotion of Industry gave the first premium on domestic bread to Mrs. Hiram Hill, of Providence. The following is Mrs. Hill's recipe for making the bread exhibited by her:

For two loaves of the ordinary size take two potatoes, pare them, slice very thin, and boil quick until quite soft, then mash to a fine pulp, and add a little by a little, two quarts of boiling water, stirring until a starch is formed; let this cool, and then add one-third of a cup of yeast. This forms the "sponge," which should remain in a moderately warm place for ten or twelve hours, or "over night," until it becomes very light and frothy, even if a little sour it is of no consequence. When the "sponge" is ready, add flour, and work it in until you have formed a stiff, firm mass. The longer and more firmly this is kneaded, the better the bread.

Let the kneaded mass remain say from a half to three-quarters of an hour to rise, then divide into pans, where it should remain say fifteen minutes, care being taken that it does not rise too much and crack, then put the loaves into a quick oven and bake, say three-quarters of an hour. If the oven is not hot enough the bread will rise and crack, if too hot the surface will harden too rapidly and confine the loaf.

Some sensation is created in political circles, in New York, in consequence of the passage of strong resolutions against the Know Nothings by the Tammany Hall democratic general committee, at their special meeting on the 21st. The step was taken, it is thought, agreeably to orders from Washington. The people have taken the matter in hand, and resolutions will not do against resolution.—[Wheeling Times.]